

THE LIBERATOR.  
PUBLISHED EVERY FRIDAY,  
AT THE ANTI-SLAVERY OFFICE, 21, CORNHILL.  
ROBERT F. WALLCUT, GENERAL AGENT.  
[Text continues with subscription rates and contact information]

WM. LLOYD GARRISON, EDITOR.  
VOL. XVIII.—NO. 5.

REFUGE OF OPPRESSION

From the Chronotype.

MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The annual meeting of this Society commenced yesterday at the Melodeon. A glance at the meeting was enough to assure us that the same stereotyped faces and officers were on hand as usual, and that no progress was observable in this particular from the meetings of previous years.

At the old familiar forms were not there. The Society grew up small by degrees, though it was actually less, as the poet has it.

Never was the truth of the proverb, 'that folly is as much as wisdom,' so forcibly pressed to our thoughts, as during our stay at the Melodeon yesterday.

Contrasting the professions of the prominent statesmen, with their proceedings, and remembering as we did the history of the movement since the meeting of '35, we undertook to find some of the present position of the men, who were once so prominent in this State, but who are now so much of a mystery.

To this query, there is but one answer. Intolerance and party spirit are the two rocks upon which these zealous, self-denying, devoted and noble reformers have made shipwreck.

It required no great sagacity to perceive the inconsistency and dishonesty of men, who dissent from all Christianity, and yet dissent from all Christianity, and yet dissent from all Christianity.

From the Democratic (!!) Review.  
THE CUNARD STEAMER LINE.  
The Cunard steamer line from Boston to Liverpool, we are informed, has been suddenly discontinued.

THE ALBANY PATRIOT AND THE ANNEXATION OF MEXICO.  
We have been accustomed for some time past to read strange things from the Albany Patriot, and since it has been moved to the regions of the West, it has been deluged with the transatlantic of the Albany Patriot.

For simplicity's sake, and to reduce the thing to a point, suppose one of the truest and ablest men in the country were now put at the head of affairs in the country, with a Congress ready to approve his recommendations.



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.  
BOSTON, FRIDAY, FEBRUARY 4, 1848.

SOUTHERN DEGENERACY OF MIND.

A soul-inspired correspondent of the Christian World illustrates the intellectual as well as the moral degeneracy of the South, under the withering influence of Slavery, in the following graphic manner:

Washington, Henry, Jefferson, Marshall, all the great souls of Southern men of the last century, were expanded to the full dimensions of the greatness possible to them in their early manhood, by the spirit of universal emancipation, which began the nation by the Revolution, and then died here.

Then the Revolution went backward. Then they bequeathed to their posterity the burden and the necessity of another Revolution, a burden and necessity which they were then and there appointed to meet, as now they are appointed to meet it.

Then the Revolution went backward. Then they bequeathed to their posterity the burden and the necessity of another Revolution, a burden and necessity which they were then and there appointed to meet, as now they are appointed to meet it.

Then the Revolution went backward. Then they bequeathed to their posterity the burden and the necessity of another Revolution, a burden and necessity which they were then and there appointed to meet, as now they are appointed to meet it.

Then the Revolution went backward. Then they bequeathed to their posterity the burden and the necessity of another Revolution, a burden and necessity which they were then and there appointed to meet, as now they are appointed to meet it.

Then the Revolution went backward. Then they bequeathed to their posterity the burden and the necessity of another Revolution, a burden and necessity which they were then and there appointed to meet, as now they are appointed to meet it.

Then the Revolution went backward. Then they bequeathed to their posterity the burden and the necessity of another Revolution, a burden and necessity which they were then and there appointed to meet, as now they are appointed to meet it.

Then the Revolution went backward. Then they bequeathed to their posterity the burden and the necessity of another Revolution, a burden and necessity which they were then and there appointed to meet, as now they are appointed to meet it.

Then the Revolution went backward. Then they bequeathed to their posterity the burden and the necessity of another Revolution, a burden and necessity which they were then and there appointed to meet, as now they are appointed to meet it.



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.  
BOSTON, FRIDAY, FEBRUARY 4, 1848.

WESTERN VIRGINIA.

From the Philadelphia Non-Slaveholder.

Much has been said in the public papers, lately, of the movements in Western Virginia with a view to the extinction of slavery in that part of the State. We had hoped that the discussions which have been carried on there for a year or two past, originated in a consciousness of the sinfulness of slavery, and that, in the end, whatever mode of emancipation might be adopted, the welfare of the slave, as well as the interest of the master, would be consulted and secured.

Dr. Rufner, President of the Washington College, Lexington, Virginia, recently presented, at a public meeting in that place, 'Outlines of a scheme for the removal of slavery.' He proposes that the further importation of slaves into Western Virginia shall be prohibited by law, but the exportation of slaves from the State is to be 'freely permitted as heretofore,' with some restrictions in regard to the number of slaves to be removed.

Dr. Rufner, President of the Washington College, Lexington, Virginia, recently presented, at a public meeting in that place, 'Outlines of a scheme for the removal of slavery.' He proposes that the further importation of slaves into Western Virginia shall be prohibited by law, but the exportation of slaves from the State is to be 'freely permitted as heretofore,' with some restrictions in regard to the number of slaves to be removed.

Dr. Rufner, President of the Washington College, Lexington, Virginia, recently presented, at a public meeting in that place, 'Outlines of a scheme for the removal of slavery.' He proposes that the further importation of slaves into Western Virginia shall be prohibited by law, but the exportation of slaves from the State is to be 'freely permitted as heretofore,' with some restrictions in regard to the number of slaves to be removed.

Dr. Rufner, President of the Washington College, Lexington, Virginia, recently presented, at a public meeting in that place, 'Outlines of a scheme for the removal of slavery.' He proposes that the further importation of slaves into Western Virginia shall be prohibited by law, but the exportation of slaves from the State is to be 'freely permitted as heretofore,' with some restrictions in regard to the number of slaves to be removed.

Dr. Rufner, President of the Washington College, Lexington, Virginia, recently presented, at a public meeting in that place, 'Outlines of a scheme for the removal of slavery.' He proposes that the further importation of slaves into Western Virginia shall be prohibited by law, but the exportation of slaves from the State is to be 'freely permitted as heretofore,' with some restrictions in regard to the number of slaves to be removed.

Dr. Rufner, President of the Washington College, Lexington, Virginia, recently presented, at a public meeting in that place, 'Outlines of a scheme for the removal of slavery.' He proposes that the further importation of slaves into Western Virginia shall be prohibited by law, but the exportation of slaves from the State is to be 'freely permitted as heretofore,' with some restrictions in regard to the number of slaves to be removed.

Dr. Rufner, President of the Washington College, Lexington, Virginia, recently presented, at a public meeting in that place, 'Outlines of a scheme for the removal of slavery.' He proposes that the further importation of slaves into Western Virginia shall be prohibited by law, but the exportation of slaves from the State is to be 'freely permitted as heretofore,' with some restrictions in regard to the number of slaves to be removed.

Dr. Rufner, President of the Washington College, Lexington, Virginia, recently presented, at a public meeting in that place, 'Outlines of a scheme for the removal of slavery.' He proposes that the further importation of slaves into Western Virginia shall be prohibited by law, but the exportation of slaves from the State is to be 'freely permitted as heretofore,' with some restrictions in regard to the number of slaves to be removed.

Dr. Rufner, President of the Washington College, Lexington, Virginia, recently presented, at a public meeting in that place, 'Outlines of a scheme for the removal of slavery.' He proposes that the further importation of slaves into Western Virginia shall be prohibited by law, but the exportation of slaves from the State is to be 'freely permitted as heretofore,' with some restrictions in regard to the number of slaves to be removed.

NO UNION WITH SLAVEHOLDERS!  
THE U. S. CONSTITUTION 'A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL.'  
[Text continues with a strong statement against slavery and its supporters]

J. BROWN VERRINGTON, PRINTER.

WHOLE NO. 891.

From the Cincinnati Herald.

LETTER FROM JOHN P. HALE, ACCEPTING HIS NOMINATION.

Washington, Jan. 1, 1848.

Sir:—Yours of the first of November, notifying me that the Convention held at Buffalo on the 20th and 21st of October last, had presented my name to the people of the United States as a candidate for the office of President of the United States, is before me.

It is due to candor to say, that while I appreciate, in its fullest extent, the favorable estimation of myself by the members of that Convention, in the nomination of my name, I should, nevertheless, decline it.

Deferring, however, to the opinion of those friends who have sustained me by their counsel and support, under circumstances and at times well calculated to test the ardor of their zeal and sincerity of their professions, has induced a different determination, and I therefore accept the offer, and consent that my name may be thus used in connection with theirs.

In announcing to you, sir, as the official organ of that body, this result to which I have come, allow me to add, that as that Convention before its adjournment made provision for the assembling of another of a similar character, should unforeseen contingencies and emergencies render such a step proper, nothing would be more grateful to my own feelings than to find the good and true of every State, and of every people, united in such a common effort to secure the principles of the Government of the United States from the reproach to which it is now justly subject, for its support of human slavery, and the present unjust and aggressive war it has so wantonly commenced, and is so relentlessly prosecuting for its extension and perpetuity.

Whenever such a movement shall be made in good faith and earnest purpose, I shall be most glad, with the consent of those friends who have placed my name before the people, to enrol myself among the humblest private in the hosts who will rally under such a banner. I am not without hope that such a movement may yet be made.

It is sometimes expected of an individual when accepting a nomination for an important office, that he give some exposition of the principles he entertains, and the views of public policy by which he proposes to act.

In accordance with such supposed expectation, I will cheerfully say to you, Sir, that I coincide with the principles of the resolutions adopted by the Convention, which made the nomination.

It has been suggested to me, and indeed I have private letters to the same effect, that doubts have been expressed to some extent, and perhaps much more generally entertained than expressed, whether I really and truly am a 'Liberty party' man and belong to the 'Liberty party,' and that it is expected of me that in some communication I should clear up and settle those doubts.

To do this, it is necessary to understand what is meant by the question. If by it, it is intended to ask whether I am ready to co-operate with those who, by independent, organized and individual action, are striving to carry out certain principles, such as those embodied in the resolutions of the Buffalo Convention, and to desire to withdraw from the institution of slavery that support which it constitutionally receives from the General Government, and seek its termination by federal action, where it exists under State authority, so that our Declaration of Independence shall be something more than a rhetorical flourish, and the preamble of the United States Constitution, which declares, among other things, that it was ordained to 'secure the blessings of liberty to ourselves and our posterity' no longer be a cruel mockery, then do I belong to such a party. But if it is supposed or intended that there is to be any magical influence in the name of 'party,' so that by joining it I thereby subject my conduct to the supervision or censure of its officers or committees, then I am, most emphatically, I do not belong to any such party.



SIXTEENTH ANNUAL MEETING OF THE MASS.  
ANTI-SLAVERY SOCIETY.

This Annual Meeting commenced in Boston on Wednesday morning, Jan. 26th, at the Melodeon. The Chair was taken by FRANCIS JACKSON, President of the Society, at 10 1/2 A. M., and it was voted, that the Society do now proceed to business. Opportunity for prayer being given, prayer was offered by John M. Spear.

Resolved, That Samuel May, Jr. and Anne W. Weston be Assistant Secretaries during the annual meeting.

The following, on motion of Edmund Quincy of Dedham, were nominated and accepted by the Society as a Committee of Business:

William Lloyd Garrison, Wendell Phillips, Maria Weston Chapman, Henry C. Wright, Eliza Lee Follen, Edmund Quincy, Edmund Jackson, Caroline Weston, Stephen S. Foster.

Subsequently, on motion of H. C. Wright, Daniel Ricketson of N. Bedford, and W. H. Fish of Hopedale, were added to the Business Committee.

The following, on motion of S. May, Jr., were nominated and chosen a Committee on the Roll and Finance:

Loring Moody, James N. Buffum, John M. Spear, Elbridge Sprague, John N. Fisk.

On motion of Samuel Philbrick of Brookline, Voted, That a committee of one from each county be nominated by the Chair as a committee to nominate a list of officers of the Society for the present year.

Samuel Philbrick presented his Report as Treasurer of the Society for the past year; which having been audited, was unanimously accepted by the Society. This Report will be found in another place.

The President nominated the following as the Committee to nominate officers of the Society, (with some vacancies to be filled afterwards), and his nomination was accepted by the Society:

Edmund Quincy, of Norfolk; John T. Hilton, of Middlesex; John M. Fisk, of Worcester; Cornelius Bramhall, of Suffolk; James N. Buffum, Essex; Daniel Ricketson, Bristol; Henry H. Brigham, Plymouth; Nathaniel Barney, Nantucket.

Voted, on motion of G. W. Stacy of Milford, that the annual Report of the Board of Managers be now read.

The President left the Chair, which was taken by Charles F. Hovey, Esq. of Boston.

Copious extracts from said report were then read by Edmund Quincy, Corresponding Secretary.

Samuel May, Jr. gave notice that a copy of the petition to the Legislature, for accession from the Union, would be kept at the Secretaries' table for signatures, during the sessions of this meeting.

Henry C. Wright, from the Committee on Business, reported the following Resolutions:

1. Resolved, That while we deeply regret that the Slave Power should have been able to find one of its most willing and useful tools in the Pilgrim blood of Massachusetts, we must still recognize one virtue in Robert C. Winthrop, that, unlike his fellow Whigs, he has never been a hypocrite in politics; he has never pretended to own himself, or claimed to be any thing but the mouth-piece of Cotton, whether in State-street or at the Capitol; he cannot be accused of getting office, like Briggs, under false pretences; neither, like the Hon. Mr. Faneuil, did he, 'did he signalize his youth by thunders against slavery on Plymouth Rock, and then, with the fame of many years upon his brow, say his prayers backward before the Capitol at Richmond; on the contrary, we are bound to allow, that he has always gloried in being a *Dough-face* from the beginning, at home and abroad, in every sphere, 'howe'er bounded, and be the shame more or less,—that he has not sought for his bargain the decent cover of secrecy, but his prostitution has been open, in the market-place, and he has worn its wages insolently and without shame; that to guard against suspicion of hypocrisy even in quoting scripture, he took care to put on broad record, beforehand, in Faneuil Hall, a pledge to remind the world that in his case, at least, there were many things beside the Lord, 'which make men to be of one mind in a house.'

2. Resolved, That our deep regret to find such a character linked with the name of Winthrop is forgotten in the sad reflection that, like was beneath the veil, he is but what the schools and churches of Boston have made him, the faithful representative of the opinions of his native city; and that could we succeed in changing those opinions, the weathercocks upon our steeples would be regarded, compared with him, in shifting with the wind.

3. Resolved, That the re-election of Geo. N. Briggs to office, with all the sins of his perjured and treasonable proclamation, places Massachusetts among the active supporters of the Mexican war; that not all the Resolutions which even her Legislature has passed, or can pass, are able to hide that fact; and that if Geo. N. Briggs has, as his friends claim, repented of that disgraceful act, he should be as ready to make as public a proclamation of his repentance as he was of his servility,—and not leave his friends to sacrifice character in supporting one convicted of treason out of his own mouth, with nothing to justify their confidence but chimney-corner confessions.

Whereas, the boast of the people of these United States is, that they are the freest people on earth, while they hold and use one sixth of their fellow-countrymen as slaves;—that they are an enlightened people, while they punish as a heavy crime, the acquisition of knowledge among three millions of their number,—that they are a civilized people, while one sixth of the inhabitants are compelled, by law, to live in absolute *heavenism*,—that the blessings of liberty and free institutions are extended to all, while three millions of their number are outlawed, and hunted with bloodhounds and rifles, for attempting to raise themselves from the condition of brutes to that of men,—from the condition of slaves to that of freemen; therefore,

4. Resolved, That this miserable republic is a wilful liar and a shameless hypocrite, against which the friends of freedom in Great Britain and throughout the world ought to be warned, as against the deadliest enemy of the human race.

Voted, on motion of E. Quincy, that the 4th resolution be taken up for discussion.

H. C. Wright briefly addressed the Society in support of the resolution, and was followed by Edmund Quincy and Stephen S. Foster.

At 1 o'clock, on motion of H. C. Wright, Voted to adjourn, to meet in same place at 2 1/2 o'clock.

WEDNESDAY AFTERNOON.

Society re-assembled, according to adjournment, the President in the Chair.

The resolution under discussion was again read, and was spoken to by Samuel May, Jr. and Wm. W. Brown, both in its support.

Leave being granted, the following resolution was presented by S. May, Jr., and unanimously adopted:

Resolved, That every friend to the anti-slavery cause here present, be requested to enrol his or her name as a member of this meeting, and also to give one dollar, or such other sum as is thought proper, towards defraying the expenses of this annual meeting.

John Levy and H. H. Brigham were added to the Committee on Finance and the Roll.

H. C. Wright took the floor, in behalf of the resolution; but gave way, after a few remarks, to

William W. Brown, who came forward again, he said, by request, to comment upon a letter lately received by E. Quincy from Enoch Price of St. Louis, Missouri, and which letter he (Mr. Brown) had now for the first time seen. The writer of it declared himself the owner of Wm. W. Brown, said he had seen and read the Narrative, which W. W. B. has lately published, and which he admitted to be true in the main, and after setting forth several particulars as to the manner in which he became possessed of W. W. Brown, (then known by another name), offered to give him *free papers* if he, or his friends, would pay to his agent in Boston, the sum of three hundred and twenty-five dollars. Mr. Brown said, I have always felt that I run a great risk in passing around here, as I do, in Massachusetts; and now I am more than ever sensible of the risk I run; for at any unguarded moment I may be seized upon, even here, and dragged back to slavery in St. Louis.—Mr. Brown spoke with evident agitation. The audience expressed great sympathy with him, and by loud responses testified that there were many who would stand forth in his defence in any time of danger.

H. C. Wright resumed the floor, and concluded his remarks on the 4th resolution.

He was followed by Henry Clapp, Jr. of Lynn, who said that he thought the time which the Society and many of its speakers occupied, in showing the pro-slavery character of the U. S. Constitution and Laws, was, for the most part, thrown away. It might be well enough to show this incidentally, but it was more important to rectify public sentiment.

Mr. Clapp was replied to by J. C. Cluer, who vindicated the English, Irish and Scotch mechanics and operatives from certain remarks of Mr. Clapp. Soon after 5 o'clock, adjourned, to meet in FANEUIL HALL, at 7 o'clock.

WEDNESDAY EVENING.

The Society assembled in Faneuil Hall, according to adjournment, the President in the Chair.

Resolutions 1, 2 and 3, were again read by the Secretary, and the large audience present was eloquently addressed in their support, by Edmund Quincy, Wendell Phillips, H. C. Wright, Wm. W. Brown and Stephen S. Foster.

H. C. Wright offered the following resolution:

5. Resolved, That while this Republic exists in its present form as a Republic that sanctions slavery, there can be no reasonable hope that the miseries and oppressions, inflicted upon the masses by the despoticisms of Europe, can be removed; inasmuch as the might of its example goes to strengthen the hands of tyrants, and to weaken those of the champions of freedom; therefore we would earnestly entreat all who are laboring for the freedom of man in Great Britain and Ireland—in Austria, Italy, Russia, and in all lands—to unite with us in our efforts to procure the dissolution of this slaveholding Union, by a moral and peaceful agitation, and thus to rid the world of this gigantic foe of liberty, and of the insalubrious rights of man.

At 10 o'clock P. M., adjourned to meet in the Melodeon, to-morrow morning at 10 o'clock.

Note. Faneuil Hall was well filled during the evening, and by an audience exceedingly attentive, evidently much interested, and sympathizing heartily with the resolutions and speeches; and scarce a dissenting voice or sound was heard during the entire evening.

THURSDAY MORNING.

The Society met again in the Melodeon, the President in the Chair.

The first four resolutions were read and unanimously adopted, the Society acting upon them separately.

Stephen S. Foster took the floor in behalf of the measure of going to the polls to vote for persons publicly pledged not to hold any office under the existing Constitution of the U. S.; it elicited, and offered a Resolution on the subject.

Voted, To defer, for the present, the farther consideration of this subject.

The 5th Resolution was then called up, James N. Buffum, of Lynn, being in the Chair, and spoken to by J. C. Cluer, H. Clapp, Jr., R. B. Rogers, Mr. Parker, (late of London, now of Providence, R. I.), J. McCombe of Georgetown, Levy of Lawrence. Wm. Lloyd Garrison, and a gentleman from Philadelphia, whose name was called for, but not given. After which, the 5th resolution was unanimously adopted. Adjourned, to 2 1/2 o'clock.

THURSDAY AFTERNOON.

Met according to adjournment, the President in the Chair.

Henry Watson, a fugitive from Slavery, addressed the Society in a brief narrative of some circumstances in his experience.

The following resolution was then read by S. May, Jr., who moved its adoption:

6. Resolved, That we pledge ourselves to the cause and each other to make every exertion, in our various towns and spheres, to rouse abolitionists and Societies to their duty of contributing liberally to the treasury of the American and Massachusetts Anti-Slavery Societies; and that we will endeavor to assemble the friends of the anti-slavery cause, in the several towns where we live, as soon as practicable, for the purpose of laying this subject before them, and devising effectual means of accomplishing the end in view.

This resolution was supported by S. May, Jr., Wendell Phillips, Hiram Wilson, of Canada West, J. N. Buffum, J. M. Fisk, P. Pillsbury and W. L. Garrison, and was unanimously adopted.

Edmund Quincy, from the Committee on Nomination of Officers, reported a list of names, which report was accepted, and the following persons thereby elected officers of the Society, for the ensuing year.

PRESIDENT,  
FRANCIS JACKSON, Boston.

VICE-PRESIDENTS,  
Andrew Robeson, New Bedford.  
Nathaniel B. Borden, Fall River.  
Stillman Lathrop, Cambridge.  
Amos Farnsworth, Colton.  
Adin Ballou, Milford.  
John M. Fisk, West Brookfield.  
Joshua T. Everett, Princeton.  
Edgingham L. Capron, Worcester.  
William B. Earle, Leicester.  
Jefferson Church, Springfield.  
William B. Stone, Gardner.  
Oliver Gardner, Nantucket.  
Nathan Webster, Haverhill.  
George Hoyt, Athol.  
John C. Gore, Roxbury.  
Caroline Weston, Weymouth.  
Zenas Rhoades, North Marlboro'.  
Benjamin Snow, Fitchburg.  
George Miles, Westminister.  
James N. Buffum, Lynn.  
Cyrus Pierce, Newton.  
John T. Hilton, Cambridgeport.  
Thomas T. Stone, Salem.  
Bourne Spooner, Plymouth.  
Charles L. Remond, Salem.  
Charles F. Hovey, Boston.

CORRESPONDING SECRETARY,  
Edmund Quincy, Dedham.

RECORDING SECRETARY,  
Robert F. Wallcut, Boston.

TREASURER,  
Samuel Philbrick, Brookline.

AUDITOR,  
Edmund Jackson, Boston.

COUNSELLORS,  
Wendell Phillips,  
John Rogers,  
Anne Warren Weston,  
Eliza Lee Follen,  
Charles K. Whipple,  
Samuel May, Jr.

W. L. Garrison from the Committee on Business, reported the following resolutions:

7. Resolved, That while we would express our deep gratitude to all those earnest men and women, who find time and strength, amid their labors in behalf of British reform, to study, understand, and protest against American slavery, to give us their sympathy and aid by munificent contributions, and by holding our Union up to the contempt of Europe—we feel that it would not be invidious to mention William and Mary Howitt, Henry Vincent and George Thompson, as those to whose untiring advocacy our cause is especially indebted in this country, as well as for the hold it has gained on the hearts of the British people.

8. Resolved, That the discriminating sense of justice, the steadfast devotedness, the generous munificence, the untiring zeal, the industry, skill, taste and genius, with which British abolitionists have co-operated with us for the extinction of slavery, command alike our gratitude and admiration; cheering us under the discouragements, strengthening us under the difficulties, and consoling us in the afflictions of the Cause; and shall ever be to us both an incentive and an example in its sacrifices and its labors.

Remarks upon these resolutions were offered by S. S. Foster, W. L. Garrison, E. Quincy, D. Ricketson and W. Phillips, after which they were adopted, without a dissenting voice.

At 5 1/2 o'clock, adjourned to hold the closing session in Faneuil Hall, at 7 o'clock.

THURSDAY EVENING.

The Society met in Faneuil Hall, according to adjournment, Edmund Quincy in the Chair.

Wm. L. Garrison, Chairman of Business Committee, reported the following resolutions:

9. Resolved, That the Abolitionists of America hail with pleasure the movement of George Thompson and his faithful coadjutors for the encouragement of the culture of cotton in British India, in order to supply the demand of that staple in the British manufactures, instead of importing their cotton, as at present, from the slave States of this country; believing, as we do, that the success of his object will materially forward the anti-slavery enterprise.

10. Resolved, That Henry Clay of Kentucky, in his late speech at the annual meeting of the American Colonization Society at Washington, declaring that this country is only for the white, and not for the black man; that the free colored native-born inhabitants cannot and ought not to be admitted to equal rights and equality in the United States, but should be so trodden down as to render existence intolerable here, and banishment to Africa a desirable alternative—demonstrably proves that he is the deadly foe of impartial liberty—that his pretensions to philanthropy are hollow unceremonies—and that the Colonization Society, of which he is the President, is the embodiment of the slaveholding villainy of the South, and of the pro-slavery ruffianism of the North.

11. Resolved, That this Society strongly sympathizes with the people of Ireland, and the lovers of progress throughout the world, in the deep sense they entertain of the services of DANIEL O'CONNELL, as a champion of human freedom, and especially as a friend of the African slave; that we gratefully recognize the faithfulness of his emphatic testimony against American slavery, of his indignant rebuke of American slaveholders, and of his cordial co-operation with American abolitionists; and that we regard with profound sensibility the event of his death, which has occurred during the last year, as one in which we have a common interest with them, and with the whole human race.

12. Resolved, That it becomes us, on this our first meeting since the venerable presence of Seth Sprague has passed away from our assembly and from the earth, to recall to mind the clearness of vision, the purity of purpose, the fidelity of principle, the freshness of enthusiasm, which that Anti-Slavery Patriarch, the connecting link between the Elder and the Latter Dispensations of Liberty, brought to the assistance of the Slave; and to resolve that we will show what reverence and love we bear to his memory, by the earnestness of our endeavors to live worthily of his example.

13. Resolved, That while we are willing to believe that many supporters of the Wilmot Proviso really consider its passage sufficient to prevent the extension of slavery, and while we rejoice at every such effort as evidence of awakening interest on the subject of slavery, and tending even in its very failure to throw light on the path through which alone safety can be found; still we regard it as a matter of comparative indifference, whether that Proviso receives the sanction of Congress or not, feeling that the attempt to restrain slavery by laws and constitutions is precisely equivalent to damning up the Mississippi with bulwarks, and that the man who expects any thing but failure from such a plan, has still the A B C of his country's history to learn.

14. Resolved, That an instrument which binds those who swear to support it to commit crimes of the blackest hue, and sins of the most tremendous magnitude, is one that cannot be intelligently sanctioned or executed without aggravated guilt, and ought to be rejected with indignation and horror;—that such an instrument is the Constitution of the United States, which pledges the whole physical force of the nation to keep securely in their chains three millions of slaves, makes the entire national domain slave-hunting ground, and provides for a slaveholding oligarchy, incomparably more despotic than any order of nobility ever existing in any age of the world.

15. Resolved, That this is not a question that can be postponed, or evaded, by any plea of policy or necessity; by the assertion that 'the powers that be are ordained of God'; by the excuse that there must be a government; by any disastrous consequences that may be predicted to trade or property; it is a question of humanity—a question of morals—involving the highest responsibilities, and relating to our obedience to God, and our duties to each other.

The meeting was addressed on the different subjects embraced in these resolutions by Dr. Grandin, of Boston, Wm. L. Garrison, Wendell Phillips and Henry C. Wright.

Nahum Osgood, of Salisbury, a member of the Liberty party, then asked leave to take the platform, which was granted, and he addressed the meeting in defence of the nomination of John P. Hale by Liberty party. He was much cheered by a delegation of his party which had just come from a meeting which had been addressed by Mr. Hale.

Wendell Phillips again took the floor in reply to Mr. Osgood, who afterwards rejoined, and was then followed by Stephen S. Foster, in a most searching exposition of the narrowness and illiberality of the so-called Liberty Party.

The Resolutions, which had been under discussion during the evening, were then taken up separately, and adopted.

The following resolutions were prepared for presentation to the meeting, but were finally adjourned and not found until after the final adjournment. Undoubtedly, if offered, they would have been adopted with great unanimity.

Resolved, That we receive with deep gratitude the Address of forty thousand Scottish women to the women of America, on the subject of Slavery; sensible of the vast amount of devoted labor requisite to embody so imposing a testimony—of the striking example it sets us to use with scrupulous fidelity all the means in our power for the emancipation of the slave, and the rebuke given to our lagging zeal by the untiring interest of these noble women in the welfare of a race whom they have never seen.

Resolved, That we recognize, with cordial satisfaction, the sagacity of our colored friends in this city, and their correct appreciation of their own position, and the welfare of the slave, in refusing to be made the tools of the Liberty party on a late occasion.

Resolved, That we deplore the continued degradation of our national character and purpose which find their meet and most welcome representative and candidate for the nation's highest office in that blood-hound of the Texas war, Zachary Taylor.

Resolved, That while we accord to J. P. Hale full honor for his magnanimous opposition to Texas annexation and the further extension of slavery, and would not abate one tittle due him for his manly course in that matter, we feel bound to point out to those abolitionists whom the plausible professions of the late Liberty party have, in times past, been able to delude, the utter recency to anti-slavery character of a set of men who, with the claims of being an abolition party continually on their lips, hold up for their Presidential candidate a man who has never been willing to be known as an abolitionist, and whose principles on the subject no one has yet thought it worth while to find out; and call upon them to mark, that the event we have always prophesied has come to pass, namely, that the party has bartered its professions for votes, and sacrificed the only principle it ever claimed to have, to the availability of its candidate.

Resolved, That we rejoice in the firmness of purpose, integrity and sincere devotion to his idea of anti-slavery duty, manifested by John G. Palfrey, in refusing to put into the Speaker's chair one whose course had been sedulously modelled to suit the slaveholders.

Resolved, That the choice of Robert C. Winthrop for Speaker of the U. S. House of Representatives, was a grave insult to the people of this Commonwealth; that, under the guise of respect for New England, his election was the triumph of South Carolina, cunningly seizing, as a tool for her own purposes, a man whose only title to preferment was treason to his birthplace, and whose only characteristic is unbounded servility to the insolent assumptions of the basest oligarchy that ever crept into power.

Resolved, That while we are rejoiced to perceive, (as indicative of the change which is taking place in public sentiment,) a growing religious sympathy with the anti-slavery movement, we are still under the painful necessity of proclaiming the deplorable fact, that the great body of the American clergy and churches are giving 'aid and comfort' to the Southern traffickers in human flesh, either by direct participation in slavery, by religious fellowship with those who enslave their fellow-men, by using the pulpit and the press as potent weapons with which to assail abolitionists, by silence and indifference, or by treating the question of emancipation as foreign to their calling;—a fact which proves their claims, as the true embodiment and genuine representatives of Christianity, to be utterly spurious.

Voted, On motion of H. C. Wright, that the Society do now adjourn, sine die.

FRANCIS JACKSON, President.  
SAMUEL MAY, JR., Secretaries.  
ANNE W. WESTON, }

[Reported for the Liberator.]

SKETCH OF THE REMARKS OF MR. GARRISON, Made in Faneuil Hall, on the Resolutions offered by him for the Dissolution of the Union, Thursday evening, Jan. 27, 1848.

MR. GARRISON, in rising to address the audience, was warmly welcomed. He said—

MR. PRESIDENT.—This is a weighty and momentous theme, which the resolutions before us present, and one which demands our most serious consideration. No one, I presume, can really think it *reasonable* to speak in Faneuil Hall of REVOLUTION. Our fathers were revolutionists, and we applaud their act and honor their memory. If they had failed, they might to this day have been called rebels and traitors. But they succeeded, and are honored. I agree, Sir, with them, in the words of the Declaration of Independence, that revolution should not be undertaken 'for light and transient causes.' But, I say, in other words of that same Declaration, 'when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce us under absolute despotism, it is our right—it is our duty—to throw off such government, and to provide new guards for our future security.' The treason, Sir, of which I would be guilty here to-night, is the treason of George Washington, of Samuel Adams, of John Hancock, and of John Jay.

The character of this government is such that we can no longer, honestly or without guilt, stand by the government. It is such, we affirm, as no enlightened and unprejudiced man can support without the deepest sin.

I take it that every one present understands the character of the National Constitution; that, at its formation, the slaveholders demanded an oligarchy in the government, based upon their slave property. (I refer, of course, to the three-fifths clause)—they demanded the right of an increased representation in Congress on account of their slaves—not for the benefit of the slave! no, no! it was a bounty on slave-holding; and the demand was complied with! Alas! as John Quincy Adams once said, there is, in all the history of human governments, nothing to be found more unjust and dishonorable than the compact which was formed by our fathers with slavery.

No man can deny that, previous to the formation of the present Constitution, say from 1776, at the commencement of our existence as an independent nation, to 1787, no means had been provided (or with any definiteness) for the re-capture of fugitive slaves. But in the Constitution, a bargain was made, by which the South, in the language of Gen. Pinckney of South Carolina, 'obtained a right to recover our slaves, in whatever part of America they may take refuge, which is a right we had not before.'

The result of this bargain has been the enslavement of generation after generation of people—the degradation and chattelizing of many millions, and at the present time of one sixth part of our population. It is time it was overthrown!

Last night, you saw here a SLAVE—a slave under the laws of your land—a noble man—a man; but one whom Faneuil Hall cannot protect, or proclaim his free. Can we, will we support a Constitution which enslaves our brother? For if there were but a single man in the land thus enslaved and unbruted, it were reason enough to demand the overthrow of the Constitution and the Union.

Supposing that George N. Briggs, or Robert C. Winthrop, or Josiah Quincy, should go into one of the Southern States, and there be thrust into prison, because they came from the old Bay State! Would not Massachusetts arise in her might? Would not old Faneuil Hall rock with agitation? [Loud cheering.] But who are Briggs, and Winthrop, and Quincy? More than men? More deserving the protection of the State than any of her other citizens? No! they are but men, and the blindest in this regard is their equal. The three

blackest men in the State are as worthy of that regard and protection which the State is bound to give, and which it undertakes to give to all its citizens, as they! [Great cheering.]

I am telling you, my friends, no new things—Would that these might sink deep into your hearts! You know how Massachusetts has been scorned and wronged by her Southern partners in this Union.—You know how Hoar and Hubbard, agents of your State, were driven insultingly out of South Carolina and Louisiana, and yourselves derided and defied in them. And how has Massachusetts borne herself under these things? True, her Legislature adopted a memorial to Congress, calling on the National Government to interfere, as it was in duty bound to do, and redress her wrong. Then an edict should have gone forth from Congress, which would have made South Carolina kiss the dust, and driven Louisiana to the wall. Instead of that, when Mr. Adams presented in Congress the memorial of the State of Massachusetts, some Southern slaveholder moved that it be laid on the table, (under that, that is,) and it was done; and there Massachusetts lies to-day, with the heel of South Carolina upon her! As a citizen of this State, I want no other better reason for dissolving the Union with South Carolina and Louisiana, than that THEY SEIZE OUR FREE-BORN CITIZENS, AND SELL THEM INTO SLAVERY.

Another reason why we are bound to go for the overthrow of the Union is this—We never agreed, in forming it, to surrender our freedom of speech and locomotion. The Constitution indeed provides that the citizens of each State shall have the rights and privileges of citizens in every other State. Yet no one here can go to a Southern State, and speak for freedom like a man, without being lynched. There exists no power to prevent your being hanged up, as Senator Preston threatened, between heaven and earth. The Southerners, on their part, were to have the same freedom of speech and locomotion; and have they not had it? Has not the slaveholder come here, into every Northern community, and spoken in defence of slavery? and sought to corrupt the sentiment of our people, and deaden their conscience concerning slaveholding? He has! And has any molestation been offered him? None.—Yet no one of us can speak for freedom in the Southern States. No! not even Henry Clay himself is free to speak for freedom in the South! Let me show you a case, which recently happened in Maryland. A man named Gover, in Hartford County, was indicted for circulating an incendiary publication. He had sent to another person a copy of the Life of Frederick Douglass. It was urged in his defence that, though originally of strong intellect, he had lately become greatly impaired in mind, which fact was most evident upon the subject of slavery, (he had recently ceased to be a slaveholder) and he was acquitted of his great offence (!) on this ground alone. I have met with a case of a will, set aside as invalid, because thereby the testator had emancipated his slaves, and thus demonstrated his insanity! There! said Mr. Garrison, turning and pointing to the portrait of Washington, there is a man who was insane when he died! There stands GEORGE WASHINGTON, who by will emancipated his slaves! [Great cheering.]

Mr. Garrison went on to meet some of the objections to Disunion; such as, that we should fall into a state of anarchy—that all the other States would make war upon us—and that the General Government would send an army to subdue Massachusetts, perhaps with old Zachary Taylor at its head. As to the last point—the possible invasion of Massachusetts by the troops of the General Government—in view of all this shrinking from a firm maintenance of our trampled rights, cost what it might, he was forced to exclaim—

'Now, by our fathers' ashes! where's the spirit Of the true-hearted and th' unshackled gone? Sons of old freemen! do we but inherit Their names alone?'

Those who were in the hall were the descendants of revolutionary sires, whose memories they cherished, whose deeds they celebrated. Why this fear of the enslaver? Has the old Bay State no alternative but to wear servile chains, and cover under the lash of the slave-driver? But no fear of a hostile invasion need be entertained. Let Massachusetts lead the way, and New England will follow her.—The other Northern States will join it. It will be everything to have right and liberty with us; and if we are compelled to suffer somewhat as to our external prosperity, why should we hesitate to make the sacrifice? Better, a thousand times better, to suffer loss, better to die, than to LIVE SLAVES!—[Cheers.]

A late Southern paper has put forth the impudent declaration, that the South will dash the Union in pieces, if the North insists on the Wilmot Proviso. To this depth have we fallen. The North may not even say that any new territory, to be added to the country, shall not be covered over with slavery; but to every haughty and imperious demand of the slaveholder, she must yield and bow, not only in silent acquiescence, but in servile readiness to aid every slaveholding scheme to its accomplishment.

Friends, we cannot be blind to our position; we cannot fail to understand our duty. We will work, then, and bide our time. We may not at once accomplish all we desire, but the good work shall go forward. If we cannot achieve the revolution we seek, we can at least resist it!

Mr. Garrison was most loudly applauded as he resumed his seat.

REMARKS OF WENDELL PHILLIPS, Made in Faneuil Hall, Thursday evening, Jan. 27, 1848.

WENDELL PHILLIPS came upon the platform, amidst the warmest greeting of the audience, with which the ample hall was now well filled. On the table by his side, lay partly opened, the ponderous roll which contained the Address of the Women of Scotland to the Women of America, on the subject of Slavery, with its FORTY THOUSAND signatures.

Mr. Phillips commenced with a reference to this admirable Address, so powerfully recommended to us, and in a few eloquent words acknowledged the effective aid which the Anti-Slavery cause has always received from women. From a woman's lips, he said, the Abolitionists of the old world first heard the doctrine and learned the lesson of Immediate Emancipation. Their voices have ever been clear and true in animating to the conflict, and in pointing out the way. These same women we have here to-night: forty thousand strong they come, and urge us not to cease in our contest with Slavery. The blessing of God be upon them. Forty thousand names closed the prisons of Massachusetts, at the Latimer time, so that the Slaveholder should not use them to hold his flying victim. Forty thousand, multiplied by ten, shall yet send Massachusetts swinging clear from that constellation of despots, of which she now is one. And O'Connell, the friend of every sect, sex, creed, color, and clime, the ocean of whose philanthropy knew no shore, once said that he would be a proud man who should be able to say to the women of England, Parliament has done your bidding!—so shall Massachusetts yet joyfully do the bidding of the noble and Christian women on her soil, who demand of her to cease from all partnership in the iniquity of slaveholding. [Cheers.]

Do you ask, why we do not trust parties, and plans, and churches, and compromises, but will rise all out, and begin anew? We answer, every thing that man could do, united to the Constitution, has been done;—to what effect, let the gloom of slaveryocracy, as it steals over our country's horizon, answer. We do not distrust the Union and political parties; because they have failed once, but because,

against slavery, they have always failed. Let me explain in an anecdote of Henry Clay on the stump. When some voice of his had offended his neighbor, an old friend took him by the hand, and said, 'Hearry, I've voted for you always till now, I'm done forever.' 'Neighbor,' said Clay, 'do you want to see me miss fire, what should I do?' 'Pick the flint, and try again.' 'That's it, my boy,' said Clay, clapping him on the shoulder—'do so with your friend,—pick the flint, and try him again.'

That now was good sense. Our case is just the reverse. We've got a rifle that *always* misses—we've got a flint that *always* fails. [Cheers.] Seventy years all wasted—the hopes of two generations cheated—how long shall we wait? How long to earn the reputation of patient men? Moderate men! men of sound common sense! moderate men! men from the lion's cave when he saw the tracks all around, and none returned. Wise best! Into the progress of hope and promises, church plans, and cunning compromises, have been endlessly sliding for seventy years. Who has ever seen one gliding traveller of them returning from that bourn? Shall we not be as wise as the fable?

I wish to say a few words of Jons P. Hale, for I find that I was not understood in what I said of him here last night. I have naught to say in derogation of his just merits. As a politician, Mr. Hale has done well; and on his own ground, as an opponent of Texas Annexation and of the Extension of Slavery, he has distinguished himself among the politicians of the day. So far, I have not a word to object to him. But when he comes to be put forth as a Representative of the anti-slavery idea of this country, then we ask him, as we have a right to ask, what he believes as to the connection of this Government with Slavery, and what he will do in behalf of the three millions of slaves now in the land; what he will do as to the abolition of slavery in the District of Columbia; what he will do in regard to the slave trade in the Southern and South Western States of this Union. On all these points, what has John P. Hale said? Nothing that hundredth Wigs have not already said, over and over again; nothing that John Van Buren and Silas Wright have not said before him. [Here Mr. Phillips read from the







## POETRY.

From the [Dublin] Nation.  
A SUPPLICATION.

*De profundis clamavi ad te Domine.*

By our looks of mule despair,  
By the sighs that rend the air,  
From lips too faint to utter prayer,  
Kyrie Eleison.

By the last groans of our dying,  
Echoed by the cold wind's sighing,  
On the way-side as they're lying,  
Kyrie Eleison.

By our fever-stricken hands,  
Lifting up their wasted hands,  
For bread throughout the far-off lands,  
Kyrie Eleison.

Miserable outcasts we,  
Pariahs of humanity,  
Shunned by all where'er we flee,  
Kyrie Eleison.

For our dead no bell is ringing,  
Round their forms no shroud is clinging,  
Save the rank grass newly springing,  
Kyrie Eleison.

Death-devoiced in our home,  
Sad we cross the salt sea's foam,  
But death we bring where'er we roam,  
Kyrie Eleison.

Where'er our steps are led,  
They track us up to our dead,  
Lying on their cold earth-bed,  
Kyrie Eleison.

We have aimed—in vain each warning—  
Brother lived his brother scornning,  
Now in ashes see us mourning,  
Kyrie Eleison.

Heeding not our country's state,  
Trodden down and desolate,  
While we strove in senseless hate,  
Kyrie Eleison.

We have sinned, but holier zeal  
May each Christian patriot feel,  
Oh! for our dear country's weal,  
Kyrie Eleison.

Let us lift our streaming eyes  
To God's throne above the skies,  
He will hear our anguish cries,  
Kyrie Eleison.

Kneel beside me, oh my brother,  
Let us pray each with the other,  
For Ireland, our mourning mother,  
Kyrie Eleison.

From the American Cabinet.

THE UNIVERSAL JUBILEE.

BY JOHN B. ADAMS.

What shouts shall rise when earth shall hold  
Its universal jubilee;  
When man no more is bought or sold,  
And one and all henceforth are free!

Then, songs they'll sing,  
That loud shall ring,  
From rock to rock, from shore to shore.  
"Hurrah!" they'll shout, "we're free, we're free!"  
From land to land, from sea to sea,  
And chains and fetters bind no more!

Let every freeman strive to bring  
The universal jubilee:  
All hail the day when earth shall ring  
With shouts of joy, and men are free!  
Then each glad voice  
Shall loud rejoice,  
And chains shall fall from every hand,  
Whilst myriad tongues shall loudly tell  
The grateful joy of hearts that dwell  
Where freedom reigns o'er sea and land,  
Chelsea, Mass.

## HOPE ON.

BY THEODORE A. GOULD.

Hope on! how oft the darkest night  
Precedes the fairest day!  
Oh, guard thy soul from sorrow's blight—  
Clouds may obscure the day-god's light,  
Yet shines it still as clear and bright  
When they have passed away.

Hope on! though disappointment's wings  
Above thy path shall soar:  
Though slander drive her rankling stings,  
Though malice all her venom bring,  
Though festering darts detraction fling,  
Still must the storm pass o'er.

If slave to poverty thou art,  
Bear bravely with thy lot:  
Though keen her galling chains may smart,  
Strive still to rend their links apart,  
Hope on! for the despairing heart  
God surely loveth not.

Hope on! hope on! though drear and dark  
Thy future may appear:  
The sailor in his storm-tost bark  
Still guides the helm, and hopes to mark  
Amid the gloom, some beacon spark,  
His dangerous way to cheer.

Though wealth take wings, or friends forsake,  
Be not by grief oppressed:  
Stern winter binds with ice the lake,  
But genial spring its bands shall break;  
Hope on! a firmer purpose take,  
And leave to God the rest.

## UPRAISE THE CROSS.

But ye, O chosen ones, and few,  
Who hold the simple truths, by Jesus given,  
Go ye in calmness on, while favoring Heaven  
Marks out the path of usefulness for you.

Against the warrior's blood-stained spear  
Upraise the Cross; and by your protest poured,  
In the great name of your ascended Lord,  
Against each evil of this earthly sphere.

Fear not, nor shrink. A task is yours,  
Which must be done, ere winks the day.  
Guard, then, and spread the hallowed truth,  
With manhood's strength and with the fire of youth,  
And on God's altar lay  
The tribute of that love, whose work endures,  
When this substantial earth shall pass away.

## FROM THE RUSSIAN.

The ass that looks upon the stars,  
Is not the less assinine; the base  
And cowardly, who boasts of scars,  
Or wears a crown, may take the place  
Of generous spirits in the throng  
Where usurpation reigns; for men  
Confound the worthy with the strong,  
Nor weigh pretension's clamor vain.

The hollow vessels sound the loudest—  
The richest treasures dearest lie;  
Yet piled up wealth, and rank the proudest,  
Are but tumultuous vanity.

I am a prince, with princely spirit;  
A ruler, if I rule my heart;  
A titled heir—if I inherit  
Of virtue, wisdom, truth, and part.

## TRUE BENEVOLENCE.

For others' weal let good men labor,  
And not for fame or paltry pelf;  
And mind the maxim, "Love thy neighbor  
As much as thou dost love thyself."

## REFORMATORY.

INSTITUTIONS FOR MEN, NOT MEN FOR INSTITUTIONS. No. III.

BROOKLYN, (CON.) Jan. 16, 1848.

TO ANDREW PATON, Glasgow, Scotland.

DEAR FRIEND:

The following advertisement is cut from the 'Eutaw (Alabama) Whig.' Read it carefully, and get it inserted in the Scotch and English papers.

'The sale of about 150 NEGROES, 44 MULES and HORSES, 250 or 300 PORK HOGS, CATTLE, Corn, Fodder, Oats, Plantation Tools, Cooking Utensils, &c. &c., will commence on Friday, the 10th of December, 1847, at the plantation of the late John Jones, near Warsaw, Sumpter county.'

The sale was continued through Friday and Saturday; but as the deceased, John Jones, and his administrators, Wm. Jones, Jr. and John P. Evans, and the surrounding slave-traders, were devout Presbyterians, Baptists and Methodists, and could not desecrate the Sabbath, the sale was postponed till Monday. It would have been an awful sin, in their opinion, to sell men, women and children, and mules and hogs together, on 'God's day'; so they postponed the work till Monday, and then went at it again, as the following, taken from the same advertisement, shows:

'The sale will be continued on Monday, the 13th of December, at the late residence of John Jones, deceased, in Green county—say 114 or 115 NEGROES, 33 MULES and HORSES, 7 yokes of OXEN, PORK HOGS, Stock Hogs, Cattle, Road Wagon, Ox Wagon, Horse Cart, Cart Wheels, Cotton Gins, Corn Fodder, Plantation Tools, &c. &c.'

The terms of sale, twelve months credit. Notes with two approved securities—interest to be added from sale. All sums under 20 dollars, cash.

WILLIAM JONES, JR., JOHN P. EVANS, Administrators.

They dared not continue this work on Sunday; they knew if they did, they should subject themselves to church censure among the Baptists, Methodists and Presbyterians, throughout the country; as well as to the condemnation of the Sabbath-keeping priests, and journals, and, probably, to imprisonment in the felon's dungeon. They knew they would be condemned—not for herding men, created in the image of God, with 'mules, hogs and plantation tools,' and selling them to the highest bidder—for this they well knew the Presbyterian General Assembly of the Free Church of Scotland, and the Conferences, Associations, and Presbyterians of America, have pronounced to be a pious and Christian practice;—but they knew they would be called to account by Church and State Courts, if they did this work on the Sabbath. They knew that this was the 'holy day' that the churches and ministers cared for, and not MAN. Their anxiety was for the day, and not MAN, turned into a beast. So soon as the 'Lord's day' came, they ran from the slave market to the meeting-house, to do the 'Lord's work,' i. e. to pray, sing, preach, baptize, commune, sanctify a Sabbath, turn up their eyes, lift up their bloody hands, and make up solemn faces to God, and tell how good, great, loving, just and powerful he is—and how grateful they are, that he gave his Son to come and bear all their sins, and save them by his righteousness, his sufferings and death; and then, soon as the Lord's day is ended, and the devil's day begins, (for according to the slaveholding and war-making religion of America, the Lord has but one day and the devil six in the week,) they hasten to the slave-market, and put men, women and children, with mules, hogs, and plantation tools on the stand together, and knock them off to the highest bidder. Their religion and their God are confined to the meeting-house, and to Sunday. This republic has made a God like unto itself. He is a great slave-breeder, slave-trader and slave-driver—the commander-in-chief of the army and navy, and dripping with blood, and a mighty hangman, whose great delight is to see human beings hanging by the neck on the gallows, and to bathe his hands and feet in their blood and brains on a well fought battle field. He is the personification of Slavery and War. He delights to put men, mules, hogs and plantation tools up at auction, and sell them to the highest bidder; but he frowns upon the wretch that dares to write a letter to plead for enslaved millions on 'his holy day'; he glories in a Ferry, a Scott, or a Taylor, who cut, hew and tear to atoms the bodies of helpless and innocent women and children, and huris his hottest thunderbolts of wrath at H. C. Wright for penning this plea for humanity on 'his holy Sabbath day.' Let him do so; I despise the being worshipped as God by man-stealers and man-killers—by slaveholders and warriors, and their abettors—for, his worshippers being witness, he sanctions slavery and war, with all their essential principles and practices. Though clothed with the attributes of Deity by the church and clergy of this republic, he is a friend of blood, as are Moloch and Juggernaut; and my honesty, and my devotion to the God and Father of our Lord Jesus Christ, must be according as I am, hated by him, who delights in robbery and blood. This nation worships at the shrine of a demon of wrath, revenge and cruelty. The pro-slavery and war-making priests of this land minister, like the priests of Moloch and Mars, at the shrine of a demon, and offer upon a blood-stained altar, annually, thousands and tens of thousands of human victims. And the worst of all their abominations is, their vain attempt to throw around their robbery and murder the sanctions of the loving, forgiving, self-forgiving Redeemer—the sanction of Him, whose name is LOVE. Oh that all Christians would come to the rescue—to cut Christianity from all connection with slavery in name, as it ever was in fact. Let all who would walk in the footsteps of the Prince of Peace, and of Him who came to break every yoke, and to purify and elevate man above all observances and institutions, and who would follow after their God and Father as dear children, walking in love,—would make a distinct issue with slaveholders and warriors, and their allies and abettors, and with all that is called religion and God, that sanctions slavery and war, and openly and firmly and loudly denounce them as the bloody coinage of hate, revengeful, bloodthirsty devils—having no affinity to Christianity and the Christian's God, than cannibalism and the being whom cannibals worship as God. It is pleasant to feel the wrathful thunderbolts of slaveholders and war-makers, who trade in slaves and souls of men, and pour out innocent blood, falling upon my head for writing letters to expose their lying and hypocrisy.

I believe this world is to be regenerated and redeemed by the truths of Christianity. This was the mission of Christ—to abolish slavery, war, and all human observances and institutions that cannot exist without the enslavement and destruction of man in his physical, intellectual, social or spiritual nature. Christianity will accomplish its mission; but never, while war and slavery, those compounds of all sins and crimes, find protection under its holy sanctions. No man should shrink from being called an infidel, or an atheist, by slaveholders and warriors and their abettors; for we must be such in the estimation of all such consumers of all that is pure, truthful, just, and divine, or we cannot be Christians or honest men.

Read the following extract from one of the leading newspapers of this land, the New-York Courier and Enquirer. Read it, I say, and then tell me if you can ever again doubt the truths of Christianity; or that it will finally triumph over the world: HEAR! HEAR! HEAR!

It is worthy of remark, that within the past year, Chief Justice Spencer, Mr. Webster and Mr. Clay have all partaken of the communion in the Episcopal Church—Mr. Webster having received

the communion about a year since, from the hands of the Rev. Mr. Southard, in Calvary Church, without any allusion to the fact being made in the public press. This public testimony of three of the greatest intellects of the age, and all within the same year, (!) to the truths of Christianity, is well worthy of note; and cannot fail to arrest the attention and consideration of all who pause in the midst of the present to reflect on the future, at the same time that the Episcopal Church may well be proud of being the channel through which such testimony has been added to the truth, the value, the want and necessity of practical faith!

Christianity patronized by Daniel Webster and Henry Clay! (Proclaim thanksgivings, O priests!) By men who have done more to make this nation a nation of thieves, robbers and murderers, and who are themselves more thoroughly steeped in these and other crimes personally, than any two men now living! Priests, churches, missionary and Bible Societies, disband! cease your efforts! your work is done! Henry Clay, the duellist, the adulterer, the man-stealer, with his firm ally and coadjutor, Daniel Webster, has determined to patronize Christianity!—has given a 'public testimony to the great truths of Christianity!' And the Episcopal Church, composed of slave-breeder, and slave-drivers, and man-slayers, is 'the channel through which this testimony has been added to the truth, value and necessity of practical faith!' Yes, Henry Clay, who lives by herding men with 'mules, hogs and plantation tools,' and selling them to suit purchasers, has borne his testimony to the truth, value and necessity of practical faith! How? By breaking every yoke, letting the oppressed go free, by doing justice and loving mercy, by ceasing from theft, robbery and murder? No; no; but by 'PARTAKING OF THE COMMUNION IN THE EPISCOPAL CHURCH.' And this is the only way in which nine-tenths of the clergy and churches and politicians of this land add their testimony to the 'truth, value and necessity of practical faith' in Christ. Like their fellow-slaveholder and warrior, Henry Clay, they go to church on Sunday, eat a bit of bread, take a sip of wine, perform a prayer and a hymn, say or hear a sermon, keep a Sabbath, join a church; then separate husbands and wives, parents and children—seize and imprison men for learning to read, or teaching others to read, the Bible—shoot men for any attempt to rise from the condition of beasts to that of men, from the condition of slaves to that of freemen—go to slave auctions, buy men, women and children with oxen and horses and wagons, and send their agents to Mexico to tear in pieces their women and children; and thus they testify to the 'truth, value and necessity of practical faith' in Christ! They run from the slave auction to the church on Sunday—snatch a bit of bread and eat it—seize the wine cup and drink—say a prayer, or hear the priest say one—turn up their eyes—lift up their hands—consign Palfrey to hell for writing a letter on Sunday—and then they rush back to the auction stand and cry out—Who bids for 150 negroes, 44 mules and horses, 250 or 300 pork hogs, cattle, plantation tools, &c. &c. Who bids for this finely formed, intelligent young girl—a fancy girl for any gentleman? Who bids for this athletic, healthy boy Tom—who is honest, industrious, and a devoted Christian? This, according to the teaching and practice of the American church and clergy, is the way to add your testimony to the 'truth, value and necessity of practical faith'!

The marvel of all is, that when Henry Clay and Daniel Webster bear their testimony to the necessity of a 'practical faith' in Christ by eating a bit of bread, and by sipping a glass of wine, (to which latter practice they are greatly addicted,) no allusion is made to the fact in the public press! When Jackson, Polk, Calhoun, Taylor, Scott, and others of the leaders in robbery and murder, take bread and wine in the name of Christ, the religious press and pulpits ring with the wonderful deed!

Why should Clay and Webster be so slighted? They have rivaled the others in slave-breeding and war-making. Why should they not rival them in eating bread and drinking intoxicating drink in the name of Christ?

It is now about 6 o'clock, Sunday evening. I have spoken twice to-day in the First Congregational Church in this town; and what is contained in this letter is the substance of my remarks in the church. I aimed to show, that the great mission of Christ was 'to take away sin'—i. e. to reclaim men from all their individual and social sins, and to abolish all human institutions and observances that cannot exist without enslaving or killing men. It is true that the religion of this nation is the greatest obstacle to the progress of Christianity, and to the regeneration and redemption of man; and the first step towards the kingdom of Heaven leads out of the slaveholding and war-making churches of this nation. I have had many hearers to-day; and one of the brightest features of the times, with us, is the general opening of men's minds to see the utter insufficiency of the religion and God of this nation—in the being that is worshipped as God by slaveholders and soldiers and their allies—to save us from the gigantic and systematic wickedness habitually perpetrated among us. Is not this republic a huge liar? Is not the American Church, with its Sabbaths, its sanctuaries, its slave auctions, its gallows and battle-fields, its slave-trading priests, elders, deacons and members, a disgusting liar, hypocrite and blasphemer?

Well, dear friend, I have spoken and written this on Sunday, which is called 'God's day,' the 'holy Sabbath.' I am not a 'Doctor of Divinity,' nor a 'Theological Professor.' Am I a 'Sabbath-breaker,' a 'Sabbath-desecrator?' I give myself no trouble about it. I am not a slaveholder, a warrior, nor an apostate for war or slavery. I do not break human necks. I care nothing about breaking Sabbaths. I am as willing to be a Sunday-breaker as a Monday-breaker. In writing this, I have exerted a powerful influence on the morals of Congress, the priesthood and the churches of this land! I wish I could, for their morals are very 'bad,' and need to be influenced by something to make them decent, respectable and Christian. I am quite willing and feel very happy to share the hell of all Sabbath-desecrators—provided I MAY SHARE THE HEAVEN OF THOSE WHO NEVER DESECRATE MAN.

Yours, in loving remembrance,  
HENRY C. WRIGHT.

## PRACTICAL NON-RESISTANCE.

A demand for the practical demonstration of what is professed. With the candid and truthful, something more is required than a theoretical advocacy of righteousness. Christianity has long been professed by an almost indefinite number, while many of the plainest injunctions of Jesus have been, if not totally disregarded, wrapped up in the wool of corruption and worldly wickedness. The indifferent and sceptical—nay, the benighted worshippers of a strange and unknown God, with the indistinct light of nature—have justly uttered reproof, and taught us to remember our acknowledged standard, with, at least, the appearance of consistency. In the meanwhile, the sense of shame, and an awakened conscience among those who are seeking for the right, have made a demand for Practical Christianity. And a few 'among the faithless found' have heard the call, and with good intentions are laboring to exemplify their professions. Thank God for this.

But is not the demand as obvious and imperative, that professed Non-Resistants exemplify, in the details of life and business, what is acknowledged in theory? Certainly, it is replied, we ask such a question? Well, we have made the inquiry for the simple reason, that many who are the loudest in their professions of Non-Resistance, and who have in form withdrawn from the arrangements of the

world, that they may be uncontaminated by the same, frequently evince a willingness to conform to what is admitted to be wrong;—nay, more, are ever ready to make part and parcel in the mania of money-making, and inordinate gain. It is asked, where are your practical Non-Resistants? And echo answers, 'where?' It is to be feared that many are resting in contentment with a theory beautifully expounded in words, but destitute of a practical existence. Modesty, if not a strict love of consistency, should admonish us to be careful in professing to be the lights of the world. He who raises a high standard of moral excellence and Christian perfection, becomes a 'spectacle to angels and men,' and is bound to be somewhat better than others of a retaliatory and unforgiving spirit. What do 'ye more than publicans and sinners?' may well be said of many who claim to glory in that

'Love, that Non-Resistant love,  
Which triumphed on the Cross.'

We may possibly make proof of our profession in relation to the grosser delinquencies of duty. But an absence from overt crime, a periodical and spasmodic regard for right, is but a small advance in the divine life. It is the love and practice of goodness in the unobscured details of our daily walk—a meek and loving spirit toward those we may deem inimical and disagreeable—which resembles us to Him who commands us that 'we love and bless our bitterest foes. It was the principle of the immortal Seneca, who said that he loved goodness so well, that he would not commit evil, though certain it would never be discovered either by God or man. Goodness thus based has more than the poor merit of a lovely exterior, which may command the approbation of those who fail to come in contact with our daily practice. Such goodness, too, is deep and hidden from common observation, yet the results are glorious.

The opponents of Christian love desire to test our faith, by extreme cases. I wonder at this, since they have at hand a far better criterion, and one from which if we shrink, and in the application of which, are found wanting, will make our logical and worthy professions like the 'sounding brass and tinkling cymbal.' Let them demand of Non-Resistants a total abstinence from every thing that would offend the royal law of love, which requires that we not only forgive and relieve an enemy, but that we love him with a brother's heart. Bland manners, smooth language, and good wishes, without the heart overflows with forgiveness and undying friendship, serve only to cheat and deceive. Nay, the 'spider's most attenuated thread is cord,' is 'eable,' compared with Non-Resistance built upon the sandy foundation of cant and profession. 'By their fruits ye shall know them.' And the fruits of his life, who is our great Exemplar, are not to be mistaken.

O how benevolent and kind!  
How mild, how ready to forgive!  
Bless the temper of our mind,  
And these the rules by which we live!

And after all, here lies the great danger of our failure to make Non-Resistance practical. Human nature is never more sorely tried than when immersed with the duty of forgiving 'seventy times seven.' It may require but little discipline to refrain from outbreaks of passion, and deeds of violence. But to feel right and act right toward those we deem our foes, requires a devotion to righteousness rarely possessed, and never without watchfulness and prayer. And let those who cannot attain to this be careful how they lay claim to Christian Non-Resistance.

But are there no exceptions to this duty of love and forgiveness? Alas! this doctrine of qualification has been fraught with mischief. It has frittered away the teachings of Christ, and paved off an influence, the want of which we have every reason to lament. Professed Non-Resistants are at fault in this matter. When the stern demand of duty is made, some are ready to ask, is there no discharge from this disagreeable part of the warfare? Let me explain and qualify, says one, ambitious to maintain the reserved right of great I. My opponent, who ran well with me for a season, and who was wont ever to walk in agreement, has turned in another direction. We are at odds. Can two walk together, unless they be agreed? Have I not a right to select my own companions and turn from others? It is true, the brother whom I dislike has liberty to go to the left, and leave me in the right. But then, he opposes things, which I cherish even as the 'apple of my eye'—he is therefore disagreeable to me. Now I will never injure him. No, indeed! But this will I do: 'He may keep his side of the house, and I will keep the other.' If he is sick, and in trouble, I may visit him, but I shall have as little communication as possible. This is my practical method of treating enemies; and I claim to be very moderate—about right.

Can we practise this, and hold up our heads as Christians—Practical Christians, par excellence? Brethren, what avail it? In the name of the Prince of Peace, let us do better, or hide the head in shame.

I have much more to say on this fruitful topic, but my trembling hand, which, for the last eight months has been paralyzed, admonishes me to stop; and I do so with the hope of finding strength to resume.

Milford, Jan. 8, 1848. GEO. W. STACY.

From the Non-Resistant and Practical Christian.

PROCEEDINGS OF THE EXECUTIVE COMMITTEE.

At a meeting of the N. E. Non-Resistance Society, held at Hopedale on the evening of January 1, 1848, the following votes were unanimously passed, viz:

1. That the Practical Christian be adopted as the official medium of communication with the public for the N. E. Non-Resistance Society, its Executive Committee, Agents and Correspondents, and that it be recommended to the patronage of all who sympathize with us in this noble enterprise.

2. That our Corresponding Secretary, Henry C. Wright, be accredited to the public as the voluntary, unbiassed lecturing agent of the N. E. Non-Resistance Society; who, while perfectly free to employ his time and talents at discretion for the promotion of other moral reform movements, gives security that he will be the devoted advocate of Non-Resistance, and is cordially commended as such to the cheerful welcome, hospitality, pecuniary aid, and moral co-operation of all friends of the cause.

3. That H. C. Wright be requested to prepare at his earliest convenience, a series of popular tracts on the subject of Non-Resistance, and that measures be taken to ensure their general distribution.

4. That arrangements be made with our responsible friends everywhere for such a distribution of our Tracts as will cover their actual cost, and keep the Tract fund good for the publication of a perpetual series.

5. That all persons friendly to the object be earnestly invited to contribute to the Tract fund, that its resources may be rendered nearer equal to the demand of the times.

6. That Quarterly Meetings of the N. E. N. R. Society be regularly held at such times and places as may be found most convenient.

7. That this Committee will scrupulously avoid running the Society into debt, or contracting any pecuniary liabilities for the furtherance of their measures, not warranted by means actually possessed.

REMARKS.

It gives us pleasure to say that the Executive Committee have entered on the discharge of their duties with one accord, in a prompt, energetic and hopeful spirit. They have secured the services of a long tried, faithful, efficient, uncompromising lecturing agent. He has consecrated his life to this great mission; and though he will not deny himself the privilege of advocating other doctrines

and duties, as he may find occasion; and is under no bondage to the Society who have accredited him as their apostle before the public, he will nevertheless 'be instant in season and out of season,' the tireless defender of their principles.

The wishes, and we wish, could it be so, that he were multiplied by one thousand, so as to reap quickly the great field that is already white for the harvest. Never before was such a door open for the true-hearted advocates of Christianity. Non-Resistance—we mean those who are willing to perform hard labor on a scanty subsistence—Money-making and fat livings are out of the question. But an unprecedented readiness to hear the whole truth to the bottom, and an almost involuntary impressibility of mind for conviction is manifested in all directions. Multitudes, to whom the name Non-Resistance was at first only another for absurdity, infidelity and anarchy, have come to their senses, and now say 'give us the whole thing length and breadth, for after all it is God's truth.' The present Mexican war is opening the eyes of many—especially the time-serving tricks, hide and seek, played off by our popular politicians in and out of Congress respecting this war. Honest men begin to see deeper and deeper into this muddy water, or rather this bloody sea, on which all our present political systems swim. They begin to suspect that the principle of mischief lies at the bottom, and that whatever machinery is moved by a misapprehension of violence, will evolve only a compound of fraud and violence. They begin to believe that men binding themselves by an oath to maintain a political machinery whose grand motive power is the assumed right to murder or torture all that resist its operations, are fatally lured with Anti-Christ, and cannot be true to Christian obligations.

A great revolution of public sentiment, opinion and practice is commencing; and this Non-Resistance question will be the question of questions for the next age. It is the point on which governmental and social reform will ultimately turn.—Laugh who will; but wait and see. The whole structure of human society and government will undergo a radical change during the next thousand years. And the new order of things will be based on the foundation of repudiating all injurious force, offensive and defensive, and relying on the inherent power of good to withstand and overcome evil.

The present basis of human society and government is the *denier resort* to injury, torture and destroy life at discretion, in other words, the *resistance of injury by injury*. This is the essence of the barbaric code. It belongs to the reign of barbarism, and though civilization may refine, polish, and gild it over, it is the same thing still, and will produce the same numerous results. It must be cut up root and branch. Non-Resistance lays the axe at the root of this tree. It will hew it down and cast it into the fire. Time will be required for this. 'Live upon love, precept upon precept, here a little and there a little,' must be given. But the work will be done; and another heaven and earth will be the result.

Some are pleased to consider this a fragmentary and superficial reform; especially those who hope for a reorganization of society. But they will find it a radical, vital, a comprehensive reform, without which all schemes for the happy and permanent reorganization of society must prove abortive.—We speak thus positively; for we are positive that we are right. If it prove otherwise, we will take our place in the limbo of honest fools. But let our words be remembered by all who are watching the course of human events. We forbear.

Now, friends abroad, you see what the Executive Committee have done. You see what has been proposed and undertaken. You see what we need have of union and concert among all reliable lovers of this cause. You see what we have done and hope for. Will you come to the rescue? Will you work with us? Will you come out of your snug corners, and the hiding places within the opposition have sought to drive you these few years past, and go into this work with whole hearts? One true soul can chase a thousand, and two put ten thousand to flight in this conflict with the powers of darkness. We do not appeal to the deserters and apostates, who, after blustering and boasting themselves as Non-Resistants, have been now gormandizing at the 'flesh-pots of Egypt'; but to the true-hearted and faithful, who have grown discouraged and inactive in the absence of valiant leaders and zealous co-operators. To all such we say, 'come one and all to the work, and ye shall be blessed.'

## MISCELLANY.

Washington Correspondence of the N. York Mirror.

MRS. GAINES'S CASE.

The Supreme Court room this morning, Jan. 13, was the scene of one of the most interesting and important cases that have been given in the case of Mrs. Gaines, which, with the anticipated presence of Messrs. Clay and Webster, drew a crowd of ladies, and as many members and others as could possibly squeeze in. The judgment of the Court was given by Judge Wayne, and occupied an hour in the reading. It covered the whole history of this interesting case, and gave all the points of evidence in favor of and against the legitimacy of the plaintiff. The opinion was beautifully written and eloquently read. Such a chapter of love and romance has seldom been given from any learned bench; and the final decision and decree of the Court gives to Mrs. Gaines a fortune of seventeen millions.

The learned Judges have decided that she had a father, and a mother too, and that she was the legitimate daughter of her father's immense estate. During the reading of the opinion, there was the most profound silence in the Court, and Mrs. Gaines's face was a study for an artist. Millions hung upon the closing sentence; and the lips of the little lady parted slightly when the Judge came to the 'summing up.' When the decree was finally pronounced in her favor, Mrs. Gaines was instantly surrounded by hosts of friends and admirers, and she left the room a great 'lionne'—not either Clay or Webster, who sat side by side within the bar. A bland smile overspread the withered features of her old advocate, Gen. Jones, who is to have \$30,000 as his fee, and congratulations were rife all round. There was a rush of reporters to the telegraph office, and before I have time to write this far, the triumph of Mrs. Gaines is flashing, not only in her bright eyes, but over the wires to New-York and New-Orleans.

The Hon. Reverdy Johnson, it is said, comes in for a fortune in the shape of fees: another proof that he is a much better lawyer than statesman. There are thrilling incidents enough in this case to form one of the most exciting romances ever written. It affords every element of mystery, intrigue, bribery, perjury, heroism, imprisonment, and death. The amount involved is about seventeen millions dollars; but Mrs. Gaines having 'one fair daughter and no more,' will probably compromise for half the sum, which, for a small family, will be sufficient for all necessary expenses. I understand she has already decided upon the purchase of a palace in Union square, which has been for some time in the market at a discount.

SHIP COLUMBUS.—A new three-decker merchantman, of 1800 tons, carpenter's measurement, has just come round from Portsmouth, N. H., where she was built by Fernald and Pettigrew, for D. & A. Kingsland & Co. of this city, to be employed as a Liverpool packet under command of Captain Robert McCarran. She is the largest merchant vessel of the United States. Length 166, breadth 41, depth 30 1/2 feet. The ship has been built at extraordinary expense of workmanship. The keel and keelson are immensely heavy, being 8 1/2 feet deep, besides 'water' keelsons and barge keelsons, and the family of the keelson girders. The knees, braces, and timbers of every name, are large and bolted with copper and iron in every direction, until the whole seems to be formed into a solid mass. The masts are the trunks of a noble pine of Maine, 85 to 90 feet long, and 2 1/2 feet diameter at the top. She has three full decks running the whole length of the ship. The cabins are beautiful and commodious, and all the arrangements for passengers and crew, of the most perfect order. She lies at pier No. 5 North River, and makes an 800-ton ship by her side look like a boat; yet only twenty-five years ago the packets for Liverpool were packed in the advertisements for their vast proportions, being not less than 400 tons burthen.—N. Y. Jour. of Com.

There has been a novel application of chloroform at Cambridge, (Eng.) A horse in a gig began to kick furiously, and at length threw himself down in a rage. A chemist poured some chloroform on a handkerchief, and held it to the horse's mouth and nostrils; it became insensible for a time; the gig was removed; and the horse on recovering, got up and walked into the stable.

## THE ORIGINAL STORE.

THE BOSTON CHINA TEA CO

No. 198 Washington street,

(Opposite the Marlboro' Hotel),